# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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# RELIGION AND POLITICS

IT is a wide subject. But let it be confined to that aspect of it which can be considered under the United Nations Organization. The Organization, one supposes, is not to be regarded as the City of God. Apart from other matters Mr. Molotov was in at the foundation and his friend Stalin was not far off. It is a piece of political machinery designed to help along certain political circumstances in the world.

Nevertheless, certain notions connected with the City of God were hovering around at the creation. Indeed, it was assumed in one way or another that the machinery would not work without them. It is not out of place occasionally to give a look at these. After all, what sort of world would it be without the United Nations Organization? Far more complex, difficult and wretched than it is at present.

### Preamble

One of the notions is to be found in the preamble to the Charter. It makes the following declaration:

"We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our life-time has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained" (declares that) "armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all nations."

Well. That seems clear enough. Sufficiently at least for every nation represented at the Organization to give to it its solemn assent. If it does not come direct from the centre of the City of God then at least it comes from the outskirts.

### Article One

But connected with the Charter is the "Declaration of Human Rights". It has thirty articles. The first of them makes the following declaration:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

That seems to come from nearer the heart of the city. Once again it has received the solemn assent of all the nations. But since it contrasts with painful circumstances as between, say, Egypt and Israel, Britain and Egypt or . . . well the page cannot be filled with examples—shall all the nations solemnly renounce it?

Strangely enough such a suggestion would not be contemplated. Obloquy would fall upon the first nation to propose it. However odd the City of God seems in contrast with what takes place, it must be there if only to shrug at it, sometimes even to spit at it.

### A Contrast

Article four of the Declaration reads as follows:

"No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms."

The representative of Saudi Arabia solemnly assented to this. Responsible eye-witnesses say that slavery exists and is increasing in that country. It is reported that King Saud is a particularly unpleasant practitioner of it.

But let this particular contrast between a City of God notion and what is done in practice be for the moment forgotten. Rather let the fact be noted that the President of the United States on behalf of his country receives King Saud as an honoured guest. If circumstances made the demand there is little doubt that he would receive the same welcome in this country. The City of God is at least provisionally ignored even by those who in a little more special way than King Saud say they are attached to it.

Presumably the politician has to bear the burden of such a moral abyss.

But ought this to be left to him alone?

### Religion's Concern

Religion, it is assumed, has some commerce with the City of God. It ought at least to bear as much of the burden of the contrast, in such a particular matter, as the politician. The man in the pulpit and the pew cannot just shrug it off.

What shall religion say? What is to be done? Not in generalities that place the burden lightly on the politician's shoulders, but in some passion of concern that takes as much of the burden as can be borne, and gives some right to press it a little more heavily on the politician's shoulders.

It is all very well to leave it to the politician. He may then look to religion with scorn. Perhaps he does. The ivory tower doesn't look a very bright place to those living in the dust. It is difficult for religion to step out of the ivory tower, but it ought to do so, even in its own way, into politics. It has to find the way to do so.

# TO-DAY'S NINETY-AND-NINE

By G. D. Semplill

ONE of the problems facing the Church is as old as the Church itself: whether to address its message primarily to those within or to those without. According to scripture, Jesus conceived his duty to lie towards those outside. But among the Jews of those days there were ninety nine safe within the fold for every one that had gone astray. To-day the ratio is reversed. Is that a good reason for concentrating attention, as so large a part of the Church does, upon the now smaller number who are inside?

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Faced with the scientific revolution which has been taking place outside the Church, many of the relatively few who are still inside have come to hate scientists and all—or most of—their works. They make them the scapegoat for the helplessness they feel at the development of modern weapons of destruction. For them science has become the tool merely of state authority.

It does not require great acumen to see that this attitude is tending to alienate still further from the Church the more thoughtful and better educated people without whom the Church cannot hope to hold its own in the world. It was, moreover, for work in this world, not in the next, that the Church was designed by its founder.

Because those outside do not like the traditional view of Christian belief is not, of course, of itself sufficient reason for changing it. If our preachers believe it to be true, they are justified in clinging to it no matter how few the people who attend their exposition of it. No thought of accommodating themselves to unbelievers should be allowed to weigh with them. In its eagerness to make converts the Church has done too much of that in the past. It is one of the causes of confused thinking to-day.

But our preachers cannot expect a very good hearing if they continue to make factual statements about man and nature which science has taught their desired hearer are simply not true. They have no right to complain of empty pew if in this nuclear age the theological and intellectual environment in which they continue to live is that of three hundred years ago or earlier.

Realizing this, some preachers tell us that it is a mistake to try to oppose the scientific revolution. Instead of doing so, we should "baptize it into Christ." If that is more than a woolly cliché, what does it mean?

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A great deal depends upon how the significance of Jesus is interpreted. The more orthodox—and that is the majority—of our preachers interpret that significance in one way, the majority of thoughtful laymen in another. Eschewing theological jargon as much as possible, can we hazard brief, if over-simplified, statements of these two interpretations?

According to the traditional interpretation, Christ is our Lord and Redeemer. We can be saved only through him. But we need faith, and the right kind of faith, for him to achieve this. There are many wrong kinds of faith, and the devil is very active. So to guide us in our perplexities we have, according to the Roman Catholics, a miraculously inspired and infallible Church or, according to the Protestants, an equally inspired Bible. Christ is divine as well as human. How he can be both at one and the same time is too great a mystery for our finite minds to grasp. He is worshipped as part of the Godhead, not just because he went about doing good and was a very fine teacher, but because he was miraculously endowed from on high. He was the perfect manifestation of God's love because, being himself God, he condescended to become man. He was the incarnate Word of God. He rose from the dead, not only spiritually but corporeally.

That view, with many amplifications, is what most churchmen more or less sincerely believe. It permits of such lovely ideas, particularly in the Roman Catholic presentation of it, and it is so much what man's poetic imagination would like to be true, that millions of Christians believe it is true. It is the interpretation which the more thoughtful of those outside the Church assume to be accepted, official interpretation, not to adopt which invalidates membership of the Church. Because these more thoughtful people cannot accept it in its entirety, they prefer to stand aloof from the Church.

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According to another interpretation, Jesus was an actual, historical human being. A century of scientific research into Christian origins has provided us with much more information about the life and teaching of Jesus and his historical background than was available when the traditional Christian doctrines were formulated. Moreover, with what we are beginning to know of mind's power over body, it is becoming possible to see in this human being something incomparably more God-like than the miracle-working, omnipotent product of the traditional theologians. Jesus, as a man, displayed unparalleled qualities of faith, hope, love, and courage. Yet it is possible to believe, without any intellectual reservations, that such a God-like man did actually live. It is possible, moreover, to find in him more to admire and reverence, showing these qualities as he did amid all the handicaps of our human nature, than in the Christ of the traditionalists who had only to exercise his supernatural powers to accomplish anything he wanted. The life of the historical Jesus is capable of being taken as an example to other human beings of how to live.

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These two interpretations are not easy to reconcile with one another. According to the traditionalists, the second interpretation is most damnable heresy. But if the scientific revolution is ever to be "baptized into Christ," it will have to be along some such lines. It will not be done by an ostrich-like hiding of our heads from the flood of light thrown on human existence by the sciences particularly of history, psychology, and psychical research. It need not be too readily assumed that these and other sciences have all the answers, but neither need it be assumed, as so many Christian preachers assume, that the findings of science are bound to be contrary to Christian teaching. We need to have no fear that any Christian tenet will be discarded so long as it has any value. The traditionalists can be relied on to see to that. But to regain touch with the better-educated of to-day's ninety and nine, that is, those outside the Church, it is not enough that our preachers should cling to the poetic visions which have satisfied and inspired successive generations of Christians. The doctrines in which the Church has sought to confine the poetic vision of mankind are not sacrosanct. They should be treated as scientific doctrines are treated—as provisional formulations to be revised, amended, or discarded when they are found no longer to fit newly discovered and adequately scrutinized facts. If our preachers were to listen more attentively to what science tells us of how things happen they might gain a clearer vision of why they happen—a vision which to-day's ninety and nine would be glad to share.

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**Godshaving: Mansfield Chapel:** At the Annual General Meeting on Thursday evening, February 28, the resignation of Mr. F. W. Vevrage as Treasurer was accepted with much regret. Mr. Vevrage had held this office for 40 years, and that of Secretary for 54 years. He resigned the latter in 1955.

At the close of the meeting a presentation was made to the Rev. G. Mabel Beaumont to mark the completion of 20 years' ministry at Mansfield Chapel. On behalf of members and friends Mrs. E. K. Baker presented a bouquet, and the Chairman, Mr. Denby Beresford, presented a leather bible, a small armchair and a travelling bag, and wished Miss Beaumont many more happy years at Mansfield.

# DEATH OF A FILM STAR

**By A Student**

*(This is the second of the addresses given at the special weekly youth services organized by the students at the Unitarian College, Manchester.)*

IT is a lonely road that leads from Hollywood to the Salinas race track. In the winter of 1955, at dusk, a small racing car speeding along that road, flashed over a crossing, and smashed into another car head on. James Byron Dean died on the way to hospital. The death of this film star caused a widespread reaction, not only in America where he was comparatively well known as an actor, but also in our own country and the rest of Europe, where only one of his three films had been released. Not since the death of Rudolf Valentino had there been such reaction at the death of a film star. But this time with one difference; the adulation was mainly the preoccupation of young people whose interest ranged from a mild curiosity to a fanatical and morbid preoccupation with dying. The recent death of Humphrey Bogart, also popular with the fans, caused no comparable effect. There are James Dean fan clubs all over America and Europe thriving on his memory. Life stories, and a film, are in preparation. In America devotion has often reached an absurd pitch—one teenager, caught after an unsuccessful attempt to commit suicide, confessed that she "wanted to join Jimmy in death". Articles about Dean appeared for some time in British newspapers. We can see people queueing for hours outside our city cinemas to see his films, admittedly more popular since his death. Young people of both sexes argue about him. Some of our better film critics have recognized the sincerity of his acting. They have admitted there is more to him than a bobby-soxer's idol.

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His appeal was not just because he was a handsome young actor (the lads don't go for that anyway), and a good one in his own medium, at that. He has been made a teenage idol because when this generation saw his films it understood him as no other generation could. Because we were like him we recognized the realism of his interpretation of character. For by chance, or otherwise, he was in every case, like them in real life. He portrayed three times, in three films, young men searching for something they didn't quite understand. They were very much like the so-called "crazy mixed-up kids", and from what we know of his life, so was James Dean. And it was for this reason, as a recent American magazine put it—"that American youth has chosen the figure of a disturbed man to represent their longings and struggles". Many young people have made him a saint, because they like to think he died in their cause—the cause of the "crazy mixed-up kids", the popular term for modern adolescent neurosis. In this sense he was both saint and neurotic.

I think the importance of James Dean is not so much himself, but the frustrations he portrayed with much feeling and sincerity. The attempt to understand James Dean is the attempt to understand our own personal problems.

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He was very much like the characters he portrayed in real life. The Cal Adams of East of Eden, the rejected son of his father was Dean, the despondent youth in search of the meaning of love. The Jim of "rebel without a cause"—the story of a home split by the tension between mother and father both of whom failed to understand the yearning of their son for a little love and affection. This film came nearest to the situation and feeling of many young people. The background of the film was America, but broken homes are ours have too, and the young people from them. It is said that American parents live in fear of their teenagers. Are British parents getting a little like that?

When James Dean was nine, his mother died and his father sent him away to live with relations who brought him up. From that point he became an introvert and a lone wolf, constantly moody, lonely, looking for the love of a lost mother. He decided, when old enough, to be an actor for he found acting a means of escape. The type of brooding, sensitive, aloof, young outcast, who is capable of great warmth and feeling despite the conflicts of his inner life he portrayed on the screen with great authority—for this was basically what Dean was. In Hollywood he was a notorious "rebel"; he broke rules and held in contempt many conventions, good and bad. He had a bad reputation and few close friends. But his introvert nature he hated and struggled with—contempt was only on the surface. Many of his idolizers have picked on the shadier sides of his character to nourish, sides which he himself tried desperately to overcome. The insecurity, rebelliousness, many of us feel is mirrored in him. We wish to be accepted as normal human beings needing understanding and love of our fellowmen, an understanding so often difficult to obtain through the deficiencies of our own natures to give or receive love.

The malaise of our generation is emotional and spiritual. The "child in the midst" has seen through this, seen through the compromise that older generations now accept as religion. Disgusted when political leaders speak loudly of freedom and quietly deny it next morning with policy; when the churches' "brotherhood of man" means not knowing each other's first names. It is real love we wish to share together, to experience in our churches. Love we demand when we ask for security, friendship, understanding, and a meaning for life.

We have come far from James Dean, who was no great saint, and no more neurotic than most people. If we are to understand him, it is as an individual who largely felt what most young people feel and was able to portray it sincerely.

# COMMENT

## What IS Membership Worth?

A SCOTTISH Presbytery has framed and passed a resolution that is to be debated at the next meeting of the General Assembly of the Church of Scotland. Ashamed that so large a proportion of church finance should come from jumble sales, daffodil teas and the like, the remedy for the preoccupation of Churches with the problems of finance is seen to be a large direct contribution on the part of the members themselves. It is therefore proposed that at least one yearly attendance at Communion should be compulsory, instead of, as at present, one attendance in three years, together with a contribution of at least one shilling a week towards church funds, exception being made in the case of widows, pensioners and other necessitous cases. No one could say that this sets too high a standard, but many objections are made that, such a financial levy would destroy the whole idea of an offering made in thanksgiving as an integral part of the Church's worship. There ought to be an interesting debate on the subject.

## Music and Surgery

I have been reading an interesting article on the use of music in medicine. Of course, the use of music in fixing a man's emotional outlook has been recognized for many centuries, as readers of Plato's *Republic* can testify. In many modern instances, however, it has been given an important part in specific modes of medical treatment. In Billings Hospital, Chicago, music is "piped into six operating and preoperative rooms from a sixth-floor studio .... The anaesthetist is provided with a set of earphones so that he can control the volume of sound for the patient. The night before the operation the anaesthetist discusses with the patient the choice of "music for surgery". This is all very interesting, but I should have thought that musical education is still so imperfect and badly distributed to give reliable results in such uses

What is one man's meat is still too much another man's poison. And yet, from King David downward who has not at times had his nerves calmed and his spirits raised by fine music? But some of the music suggested as possibly having therapeutic value would in my own case make my trouble heavier.

### Litterbags or Litterbugs?

I have read lately that in the State of West Virginia, Farm Women's Clubs are distributing several thousand litterbags which are to be carried in cars to receive the fruit peelings, chocolate wrappers and the like, which are apt to be thrown from cars only to litter the countryside; and later these can be disposed of in garage receptacles or burned. This is part of a "Let's Preserve West Virginia's Beauty" campaign. Perhaps in time the idea may catch on so well that recipients of the bag will even collect other people's litter that they come across, and perhaps even emulate the spirit of a lady who during the war insisted that a shopkeeper should wrap up her purchases, because "I collect salvage". Will it be a case of "I insist that you drop that rubbish, because it is my duty to pick it up?"

### A New Three-Decker

ONE of the most interesting features in some of our older chapels is the possession of a three-deck pulpit, and we are inclined to look upon them as a mere relic of the past, few or none of them being used to-day in just the same way that they were when the chapel was first built. A three-deck pulpit, however, is to be a feature of a £35,000 Anglican church, to be built in Hatfield new town, to plans by three of the architects responsible for planning the new town itself. The priest will occupy the ground floor pulpit for most of the service; the lessons are to be read from the middle pulpit, and the sermon is to be preached from the top one. The plan of the Church itself as shown in the *Times* is a very unusual one, although one often comes across pictures of similar new churches in America or on the Continent.

### Sunday

ONCE when I was a child, going to evening service, I heard my mother say to my father that she had forgotten to lock the back door. He said that it didn't matter, since we would be home again before it was very dark. I remember, however, saying to my father: "But no one would rob a house on a Sunday, would they?" No doubt the smile that followed my innocent remark made me remember the occasion. The point to me now is that although I certainly was not taught that robbing a house on Sunday was not done, yet the practical result of views current in my religious surroundings made me think so. The idea of Sunday has changed greatly since those days.

## "MORE JOY OVER A DEAD SEA SCROLL"

**By Charles Easton**

IT is ever a duty for Unitarians to take themselves to task, since they are not willing to permit a priest to do it for them. It is good for us from time to time to make a confession of our sins, both of commission and omission. "I have speculated too much about matters I can never know, and thought too little of the common miracles about me. I have searched for dead details of history and failed to read the living present in the humble lives about me. I have followed the theories and imaginings of my own heart and there is no Divine wonder in me". We fall victim all too often to the particular hazards of our free religious profession. There is more joy over a Dead Sea scroll than over the living text, "Be still and know that I am God". When we have heard all about the new sayings of Jesus we shall be wise if we return once again to consider the lilies.

When we admit the beam that is in our own eye we may gently point out with G. K. Chesterton that what the present age suffers is not from lack of wonders, but lack of wonder. This is a generation that takes everything for granted. From the ten year old who loftily knows all about that, to the adult who has seen about it on television, we are a people who has seen everything and who sees nothing. Baulked of outlet for their wonder, people recount at great length what they imagine is the great coincidence which this morning the universe contrived especially for their advantage. Or they buy Premium Bonds and fill up their football coupons to provide speculations to fill their empty minds.

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Who will lead the way on to wonder? Who but the religious whose every thought should be a joyous communion with Life! There is no need to tie up our religious life in the knots of analogy. It is enough if we are still in heart at the mystery of life. The petal of a flower, the subtle colours of a grey cloud, the light in a child's eyes, all and every manifestation of life can set our hearts alight at the "dearest freshness deep down things". We may be shy of putting our religious experience into conventional words, but even the shyest among us can call a companion to wonder at the wing of a butterfly, or at the shape of a tree against the sky. There is no need to find words for our experience. We shall fail even if we try. It is enough that we ourselves know the mystery, for therein we know God.

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We talk much of mankind's failures and of the sorry plight to which his much-vaunted civilization has brought him. We should wonder more at what he has accomplished. Even the arrival of a letter on our breakfast table can draw us into communion with the many men who through the night have transported it to us from the opposite end of the land. We might not so easily despair of co-operation

***We should all agree***

that the Bible lies at the centre of Christian faith and discipleship; and that no Christian can grow in the faith without access to the truths.

***Yet-what are we doing***

to provide Christians overseas with the Bible in their own languages so that they can read for themselves and grow stronger in faith? Or to enable non-Christians in Africa or Asia to discover for themselves what this Book has to say to them?

***The Bible Society***

provides a means by which everyone in this country can take a part in the missionary work of the Church of Christ by making the Gospel available to men in their own tongues.

*Information from:*

**THE BRITISH AND FOREIGN BIBLE SOCIETY,**
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between nations if we set ourselves, not merely to think about, but to feel the mystery of the manifold service that cements our civilized life. However much we undertand or do not understand of the construction of a machine, we may yet stand before it in wonder. We can in ourselves feel the experiments, the failures, the improvements, the human striving that has brought it to its present pitch of impersonal efficiency. Even a disgruntled suspicious workmate may be induced to join our communion with the Spirit of Life incarnate in the works of men.

"Lost in wonder" is a common phrase, and a true one. What we lose is our limited little self. In its place we find a self that has grown into kinship with the Larger Life. The needs and desires of our tiresome egos disappear when we stop to wonder at the processes of human society in which we are involved. We find ourselves to be the servants not of our employer but of humanity. Sometimes we wonder that we keep our job! We glance at the slice of bread upon our plate and we wonder that the powers of the universe should unite to offer us our living bread. We take and eat. We have lost our separate self. We are one with all Life, and as we offer our Gloria, we are "lost in wonder, love and praise".

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### Minister's Stipends

Sir,—As a Unitarian layman I should like to express my sense of relief—however slight—on reading in *The Inquirer* of February 16, the M.D.A.'s resolution on minimum stipends for ministers. The scale cannot be called generous, but presumably it is the best that can be offered at present.

I think that we Unitarian laymen have no right to ask men and women to enter the ministry, or to remain in it, if we cannot pay reasonable stipends. I doubt whether Unitarians will ever be very numerous. Most people either feel no need for organized religion or want a more authoritarian church than ours. If therefore we are few, we must be prepared to pay more for having our own ministers than members of larger denominations. Even if this means spending less on our material welfare, surely it should be the laymen and not the ministers who are expected to do without things. We ought not to ask our ministers to accept a lower standard of material prosperity than we would accept for ourselves, if necessary, in order to have his services. We must be willing to forego some of the comforts and pleasures our neighbours enjoy, we must be willing even to tighten our belts and "make do and mend", in order to provide the kind of church we want for ourselves and our children.

And if, after all its efforts, a congregation cannot offer a proper stipend, is it not more honourable to do without a minister? Is it not a terrible reproach to us that, while we pride ourselves on our concern for improved social conditions and believe in practical Christianity, we exploit our self-sacrificing ministers and their wives?

Jesus was ready to sacrifice himself for his people, but do we admire the people who accepted the sacrifice and crucified him?—Yours,

*Birmingham.* *E. M. Montgomery.*

### The Temptations of Jesus

Sir,—While Matthew's account embroiders Jesus' life story, the temptations are realistic enough for me.

Dr. Schweitzer wrote ("The Mystery of the Kingdom of God") that baptism by John was the decisive moment when Jesus became aware of his rôle.

I believe Jesus then withdrew, exalted in spirit, to plan the use of the power he then felt available.

1. Relieving poverty was urgent but not enough.
2. Fasting is said to heighten the imagination. The second temptation was in the mind's eye, or the writer of Matthew, in retrospect, guessed it to have been.
3. The zealots wished to fight for a world empire of the Chosen People setting up God's Law over all. Jesus was tempted but chose the harder way of voluntary persuasion.

These are human temptations which seem to be credible if Jesus was Divine.

It is clear from the Gospels that in those days evil spirits and Satan were regarded as natural phenomena.—Yours,

*Wroxall, I.o.W.* *H. F. Tayler.*

(Yes, but the point at issue is that the writer of the Gospel did not think as Mr. Tayler thinks, at least he has left no statement that he did. Mr. Tayler looks for the historic character and situation behind the myth; the writer blurred it.—Editor.)

### H-Bomb Tests

Sir,—We are told, at frequent and regular intervals, in the most emphatic and urgent terms, by sober, informed authorities, whose verdict is worthy of credence, that more H-Bomb tests surely mean great and terrible danger—particularly for posterity. But H-Bomb tests go on and on. Men and women of goodwill, with a responsible concern and appalled anxiety that these devilries should cease, seem powerless to halt this wicked folly. It would seem, then, that there remains no other way but to startle and shock the imagination and conscience of mankind. Cannot a company be recruited (of men and women: old and young; rich and poor; out of all the nations) willing, ready and determined, at whatever cost, to put their living bodies into the heart of the bomb-testing ranges (perhaps with the co-operation of Japanese men of good-will of the calibre of Kagawa)—there to stay, in defiance of the bomb-testers, until the Bomb-tests are called off? I myself, and wife Sheila Steele, are ready to be such volunteers. Let others, whose circumstances or commitments seem to make such an expedition impossible or unacceptable for them, contribute money to the cost of a crusade against Policide and world-suicide.—Yours,

*The Mount House, St. Ann's Hill, Gt. Malvern, Worcs.* *Harold Steele.*

### Those Messages

Sir,—I feel I just cannot let Messrs. B. Findlow, R. Williamson and G. J. Price imagine that the denomination as a whole is with them in their comments under the heading "Length of Messages". I, for one, owe much to many of the writers of these so-called "lengthy messages". At times when I have wondered if my faith has meant anything to me, whether my work for the Church, Sunday School, Youth Group, the L.P.U. and various district activities was worth all the effort put into it, then I have heard read from a pulpit, as part of an act of worship, a message from one of our leaders, calling us to "press on"—"that all is not lost"—"that there is much to be done"—"the harvests are ripe, but the labourers few", and on I go again with renewed hope for our denomination, trying in my humble way to keep the flag of Unitarianism flying wherever I may be.—Yours,

*Gateacre, Liverpool.* *Mabel E. Butler.*

### The Koran

Sir,—Mr. Peacock, in the January 19 issue of *The Inquirer*, referring to the new translation of selections from the *Koran* by Professor Arberry, quotes Professor Guillaume as lamenting "the fact that no satisfactory translation of the *Koran* existed in English."

I am wondering if Mr. Peacock and Professor Guillaume have some reason to ignore the translation by Abdullah Yusuf Ali, the Indian Islamic scholar, which was published in 1946 by the Hafner Publishing Company of New York, under the direction of Khalil Al-Rawaf and the sponsorship of the Saudi Arabian Kingdom.

This publication, which is available at a very modest price from the Islamic Center in Washington, D.C., is in two well-bound and attractive volumes, entitled *The Holy Quran, Text Translation and Commentary*. It contains the complete Arabic text, the translation into English made by Mr. Ali, originally in 1934, and extensive notes.

I understand that Mr. Ali's is the first translation into English by a Moslem.

I have found this publication of great interest both in content and in style. In his preface, Mr. Ali states his aim as that of offering "the best expression I can give to the fullest meaning which I can understand from the Arabic text. The rhythm, music, and exalted tone should be reflected in the English interpretation. I want to make English itself an Islamic language if such a person as I can do it."

Since I have no knowledge of Arabic myself, I should be interested in knowing how Mr. Ali's translation is regarded by such scholars as Professors Guillaume and Arberry, or by Mr. Peacock, if you have an opportunity to carry a word from them about it.—Yours,

*Oklahoma, U.S.A.* *Frank O. Holmes.*

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## NEWS REVIEW

**College Youth Services:** The services at the Unitarian College, Manchester, held on Wednesday evenings, are still well attended. Many ministers have shown interest in the services, and there are requests that similar ones be organized in areas outside Manchester.

**Aberystwyth:** At the recent Prize Day at Ardwyn School, Aberystwyth, the distinguished guest, an old boy of the school, spoke of one of the teachers of his day from whom he had "learnt the way of moral courage and the value of human personality".

The distinguished guest was the recently-appointed Lord Bishop of St. David's, and the teacher was the late Dr. D. J. Davies, for many years secretary of the New St. Meeting House.

**Lewisham Unitarian Christian Church:** On Saturday, February 9, the Unita Dramatic Society of the above church gave a performance of "Corinth House", by Pamela Hansford Johnson. This is an unusual play in that it deals with the lives of elderly retired people in a South Kensington boarding house, and particularly the impact on the life of an ex-headmistress of a girls' school when visited by an old pupil who is emotionally unstable. The petty, rather drab life of "Corinth House" is violently disturbed by a situation which gave excellent opportunities for acting which were well sustained. The proceeds, £13 6s. 5d., were for the United Nations Refugees' Fund.

**Kidderminster:** A specially arranged service was held in the Church on the morning of Sunday, March 3.

One of the active lady members (Mrs. W. J. Church) is, this year, Mayoress of the Borough. To mark this memorable event, an invitation was sent to the Mayor and members of the Town Council to attend a Sunday services and this took place on Sunday, March 3. The Mayoress, the Mayor and the Town Clerk were among those present.

## THE LABELS

A SMALL book, edited by the Rev. Arthur Peacock, contains six addresses in which men from very varied religious traditions give their views of the contribution which religion, as a unifying influence, can make towards healing the personal, social and political sicknesses of the modern world. Among the authors are our own Rev. Reginald Sorensen and the Liberal Jewish Rabbi Mattuck. A spirit of tolerance and inter-credal co-operation unites all the contributors, but certain deep divergencies are not concealed—the Moslem, for instance, stressing the need for having morality upon a divine command, while the Hindu finds the sanction for righteousness in the essential nature of man.

The outstanding address is one on "Christians and other Faiths," delivered by Professor Floyd H. Ross to the National Association of Biblical Instructors in the United States, which, even alone, would make this book worth its price. Professor Ross states openly that "we live in a time when increasing numbers of people are a little weary of being labelled Jew or Gentile, Negro or White, Christian or Buddhist" and that "that which unites us is our humanity". He speaks of the neurotic anxieties and sense of alienation which lie behind "the rightness and tightness" of some Christians' attitudes, and of the need "to learn how to die to our concepts and our credal concrits" and to "be reborn day after day and year after year, if we are to fulfil our innate potentialities". He calls for "not a new 'ism,' with a new set of followers, but a new attitude and a deepened concern to try to raise the questions that really matter. Who are we? and 'How may we come to ourselves?'" If "we cease clinging to our parochial differences," and trust "the cosmic bias towards re-integration and human re-union," we may find that "we have taken the greatest stride of soul that men can ever take in any generation". F.T.

*("Religion Can Help the World": The World Congress of Faiths, Younghusband House, 23 Norfolk Square, London, W.2.: price 2s. 6d.)*

## FOUR BOOKS

**By "Inquirer"**

WHAT is science? Sooner or later this is one of the questions that come up for discussion in theological circles—and theology, or at least theologians, are not backwards in having their own opinions about it. But what do scientists think of science? Probably not what the theologian thinks about it. And this is suggested by, **What Is Science? Gollancz, 21s.**, written by twelve eminent scientists and philosophers. About general ideas the scientists are reticent. About their own work they are particularly humble. The general reader can obtain from this book a knowledge of science that is markedly different from that often slain in the pulpit. The scientist, from his own point of view, leaves plenty of questions unanswered.

Indeed for most people there is much unexplained and unexplainable in life. This is an important emotional fact, and in **Thinking Towards Religion, Paul Roubiczek, Darwen Finlayson, 15s.**, this fact is used to find a way to a deeper reality than provisional scepticism. If a scientific theory doesn't work it is scrapped, but a man cannot scrap himself and his inner needs. In the exploration of this fact Mr. Roubiczek makes an original and personal contribution towards the reality of religion. It is an excellent book.

Some Anglican philosophers and scholars in **Faith and Logic, George Allen and Unwin, 21s.**, have taken on the logical positivists, the gentlemen who claim that there is little to know save what words and their logical order can tell you. The book arises out of long group discussions. This kind of discussion, so hard to get going in Unitarian circles, is now a common place in many religious bodies. The authors choose words such as God and revelation to show that these can stand on their own feet with sufficient exactitude to meet the logical positivists' demands and yet suggest infinities beyond themselves. They do it with success. It is an excellent discipline to read the book, and the Introduction, by Basil Mitchell, is a little gem in itself.

**Natural Religion and Christian Theology, A. Victor Murray, Nisbet, 18s.**, is much easier going, and is likely to be more communicative to the general reader than any of the books mentioned. It is pleasant to find a theologian living about him with attractive common sense and, incidentally, pricking very simply some of the pretensions of Karl Barth.

### THE QUIET WOOD

*Through the fret of day,*
*May your spirit be*
*A quiet wood,*
*Where every tree*
*Reaching out to the sky beyond,*
*Is firmly rooted in the ground.*

*Outside is the windy heath*
*That tears the heart and snatches the breath.*
*But the wind that bends the tops of the trees,*
*Making continual outer noise,*
*Does not reach the calm within the wood.*
*Now change its inner quiet mood.*

*Here is a world where leaves are poised,*
*Where the noise of their fall on the padded ground*
*Can be heard through continual outer sound.*
*And peace to the mind is given.*

*Frances Ainsworth.*

# THE CALENDAR OF THE CHURCHES

## SUNDAY, MARCH 17, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Huxter Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. Rendall
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
APPLEBY, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. Gill, 6.30, Rt. Hon. J. Chuter Ede
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, 468 Ormeau Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. W. J. McLachlan
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Pimpster
BILLINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (March 24th), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wycombe Road Church, and Manor Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOTHENHAMPTON, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIGHOUSE, Christ Church, Doughty Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. Russell Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss E. M. Butcher, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shuttle
BRISTOL, Oakfield Road, 11, Rev. A. H. Shuttle, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Supply
BURY, Bank Street, 11, Rev. F. M. Eves
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CHATHAM, The Church of the Great Commission, Hanmond Hill, 3, Mr. John Pilkington
CHELTENHAM, Parkhill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. G. J. Pretty
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Mr. J. L. Quinn
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHESTNUT GROVE, Ashtead, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Hinckley Road, 11, Sunday School, 6.30, Rev. Allen Williams
CREWE, Free Christian Church, Church Street, 6.30, Supply
CRYSTLEWOOD, Unitarian Church, Rectangle Row, 11 and 6.30, Mrs. M. R. Dicken
CUMNOCK, Free Christian Church, Wellbraky Road, 11, Rev. J. P. Cowle (also 6.30, 1st Sunday in the month)
DARLINGTON, Bank Top Chapel, 10.45 and 6.30, Rev. A. B. Duckworth
DARTMOUTH, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Timothy P. Whitehead
DEWSBURY, Unitarian Church, 93 Church Street, 11, Rev. A. E. Potts
DONCASTER, St. Mary's Church, Cemetery Road, 11 and 6.30, Rev. W. B. Tayler
DORKING, George's Chapel, South Street, 6.30, Rev. L. J. Hume
DUDLEY, Old Chapel, 11 and 6.30, Rev. J. Harry Jones
DUKINFIELD, St. Vincent Street, Unitarian Church, 11, Rev. John Cowlard
GLASGOW, Berkeley Street, 11, Mr. G. J. Pretty
GLOUCESTER, Barton Street Church, 11.15, Rev. R. Noyes Cobb
HALL CHURCH, Hale Barns, 10.45 and 6.30, Rev. James Simpson
HALIFAX, Wesleyan End, 10.45, Mr. J. Greenwood, 6.30, Rev. J. B. Toulmin
HARTLEY, First Unitarian Church, South Terrace, 11 and 6.30, Rev. Dermod Mahon
HASLEMERE, Grove Meeting, Petens Lane, 11 and 6, Rev. Ralph E. Gosnell
HASLEMERE, Sandrock Road, 6.30, Rev. J. Morgan Gibbon
HEMSWORTH, Providence Street, 11, Rev. J. B. Tyson
HULL, Park Street Church (Unitarian), 6.30, Rev. Dermot Pugh
KENDAL, Market Place Chapel, 6.30, Supply
KNUTSFORD, New Meeting Room, 11 and 6.30, Rev. Ernest W. Hill
KNUTSFORD, Booth Street Chapel, 11 and 6.30, Rev. Aubrey Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, Chapel Square, 10.45 and 6.30, Rev. R. J. Galland
LEICESTER, Belgrave Road, 11, Jesus Church, 6.30, Mr. C. V. Wedgwood
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Lawrence Mahon
LEICESTER, Stoneygate, Miss J. E. Lindsay, The Little House, Gorse Road, 11, —
LEWES, Westgate Chapel, 11, Rev. W. Wightman
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Hawkesley
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Hardy Free Church, 11, Rev. W. J. Kilshaw
LIVERPOOL, Renshaw Street, Mill Street, 6.30, Rev. J. Estlin Mereson
LIVERPOOL, Stanley Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Stanley Road, Bootle, 3, Sunday School, 6.30, Rev. N. Kingdon
LIVERPOOL, Upper Parliament Street, 6.30, Rev. H. Gwynedd Peters
LIVERPOOL, Wood Street, Edge Hill, 6, Rev. Wilfrid M. Lowe
LIVERPOOL, Wavertree, Mission and Memorial Street Chapel, 6.30, Rev. J. P. Cowle
LIVERPOOL, Belvoir Hills Road, 11, Rev. H. G. Lee
LIVERPOOL, Stone Church, Prince Gardens, Toxteth, Nursing Hill Gate, 11, Rev. J. C. Bagshawe (also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Rev. Harry Tozer
LONDON, Golders Green, Hoop Lane, 11, Rev. John Ellis, 6.30, Rev. E. C. Urwin
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30, Rev. F. Hankinson
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dermot P. Irish
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Urwin
LONDON, Mill Hill Road, 11 and 6.30, Mr. T. E. Rogers
LONDON, Mitcham, Upper Green, Prospect Hall, 6.30, Rev. A. V. Pitt
LONDON, Mitcham, Upper Green, Old Chapel, Cage Road, 11, Rev. A. V. Pitt
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. Ernest Bowmer
LONDON, Leytonstone, Fox Hatch Road, Essex Church, 6.30, Rev. Harry Redwood
LONDON, Richmond, New Church, Richmond Green, 6.30, Rev. Augustus Dobbie
LONDON, Richmond, New Church, Quinton Road, 11, Rev. W. H. Lewis
LONDON, Stratford, New Broad Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. John Wilson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pearce (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Pigott
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mr. Harold Stamford
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Mosley Church, Ridge, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. James Gill
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (March 24th), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willenhall Road, Cheltenham-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. Frank Walker
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sibbaly
MAPPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dean
MORETON-IN-MARSH, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coman Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. H. Short
NORTHAMPTON, Kettering Road Church, 11, Mr. Colin B. Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsley
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. L. Hallworth, 6, Rev. G. Short
PAKE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Mount-Gamble Road, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
RINGWOOD, Hants, The Meeting House, 11, Dr. J. Cyril Flower
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Ashbrow Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilson
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosley
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Soskice
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. John Hazlehurst
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tibby
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. P. J. Pitman
SOUTHPORT-ON-SEA, Duncraig Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley B. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. Viney
TAUNTON, Silver Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TEDDINGTON, Unitarian Church, 10.45, Rev. Alec L. Prosser, 6, Rev. G. L. Clarke
TIVERTON, Unity Church Meeting-place Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. C. A. Piper
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Plevenagate, 6, Mr. F. E. Strachan
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Tuke
THE NATIONAL Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

### AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Hall (Rear Inside), 4.15, Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pearson, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 175 Francis Street (off College St. 7.15, Rev. D. W. Bowman, Manse, Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Boyden[illegible]. Meetings as advertised.
SHEPPARD COMMUNITY CHURCH, Austin Road, Sanford (Vic.), 5.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Boydell[illegible]

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Antoni Cimbora
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewitt

### NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell[illegible] Road, 11 and 7, Mr. M. J. White
WELLINGTON, Service suspended — Enquiries — Mrs. Warren, Tel. 46-272

### SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barnes

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## Death

**Vallance**—Frank White, second son of the late A. C. Vallance, of Mansfield, Notts. Suddenly, on February 21, in Gloucestershire.

## EDINBURGH HOLIDAY COURSE FOR TEACHERS

**August 3 - 10, 1957**

Arranged by the N.S.S.F. and R.E.V.D.

For details and applications write:
REV. GORDON L. CLARKE,
42 Schofield Road, Rawtenstall,
Rossendale, Lancs.

## Holidays Abroad

Australian, American and British Unitarians will enjoy holiday fellowship at Lugano and Italian Lakes (July 1-12). Original party full but additional accommodation obtained at neighbouring hotel. Few vacancies. Apply immediately. Lone travellers welcome. Rev. Parkinson, 32 Windsor Road, Doncaster.

## Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe (Est. 1898).

## Change of Address

From March 19, Rev. and Mrs. Ralph E. Goddard to "Ter View", 24 Holly Drive, North Chingford, E.4. (Tel.: SIL. 3260)—Minister-Elect, Hackney, E.9.

**Women's League:** On a beautiful Springlike day the North Midland District Rally was held at Friar Gate Chapel, Derby, on Saturday, February 2, with an attendance of 53, representing seven branches. The Opening Service was conducted by the Derby President, Mrs. E. Knowles, with a brief address by Mrs. M. Marston. An interesting talk was given by Mrs. Anna Bradley, a Counsellor for the Derby Marriage Guidance Council, who spoke on "Marriage in a Changing World". She was an excellent speaker, referring to the many different problems which now confronted married life; lack of time had to curtail the many questions raised. The Business Meeting followed at which Mrs. Kenneth Sherratt presided.

It is some considerable time since we visited Derby and we are glad it was a source of considerable encouragement to their members to be able once more to offer such hospitality, for which they were warmly thanked.

## LONDON DISTRICT AND PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

NOTICE IS HEREBY GIVEN that the Annual General Meeting of the London District and Provincial Assembly will be held at Rosslyn Hill Chapel, Hampstead, on Saturday, April 13, 1957.

Nominations for the Honorary Officers and six representatives of the personal subscribers should be sent to the Secretary by March 23; notice of any resolution should be sent to the Secretary by March 30 and the names of the lay representatives from the churches and deputies and the representatives of the Ministers' Fraternal and other affiliated societies, should be sent to the Secretary by April 6.

E. M. BUTCHER.

22 Sundridge Road,
Addiscombe, Croydon.

## DR. WILLIAMS'S TRUST

### DIVINITY SCHOLARSHIPS

The Trustees offer One Scholarship of £150 per annum, tenable for two years (and in special circumstances for one year) at an approved University or Theological College. Candidates must be graduates and must declare in writing their intention to enter the Protestant Dissenting Ministry. They are required to reach a certain standard in an examination which will be held in September next at Dr. Williams's Library, London.

Applications should be forwarded before May 31, 1957. Copies of the prospectus and further information may be obtained from the Secretary, Dr. Williams's Trust, 14 Gordon Square, London, W.C.1.


## Holiday Accommodation

FOR EARLY HOLIDAYS. Convalescence or rest in Spring sunshine you will enjoy the warmth and comfort of Normanhurst, the small friendly hotel in "Britain's Best Climate". Book now at Winter terms, 5/7½ gns., including full board, early tea, heated bedroom (central heating everywhere), no gratuities. Several comfortable twin-bedded rooms. Convalescents welcome, breakfast in bed (nominal charge). Vegetarian if desired. Fresh fruit daily. Facing South, opposite covered promenade, near warm Sun Lounge. Illustrated brochures. Recommended by Unitarians. Also booking for Spring and Summer, early application advised. NORMANHURST PRIVATE HOTEL, Sea-front, ST LEONARDS-ON-SEA, Sussex.


## South Lonton Kleiser

There was a large and representative gathering of Southport townsfolk at the funeral service of the above on Wednesday, February 27, at the Unitarian Church. Mrs. Kleiser had been prominently associated with many local organizations. She was the daughter of the Rev. John Wilson, one-time Unitarian minister in Liverpool and Birmingham. Having come to settle in Southport with her husband (who died in 1926), she had been intimately connected with the church for over half a century. In it she founded the Sewing Circle, and acted as secretary for a matter of 37 years; and continued to exercise a very considerable influence in all departments until seven or so years ago, when she became house-confined with arthritis. But even with this handicap, she maintained a lively interest in the church's doings right up to the end of her long life of nearly 90 years. Her daughter, Miss U. L. Kleiser, who has nursed her mother so devotedly, continues the good tradition. T.J.J.


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